

ing of principles, and the
character.
to bring the playhouse
it has, in this State, no
England in Dryden's time
to his Biographer, and
abhorred and avoided
the character of a second
dignity, and a young man
he impaired his credit by
transmissions of dissolute
zard a guess, it would
rners would consult their
well to go elsewhere as
We do not know how
they may pick up, for the
the lower cast may occupy
we apprehend should be
be large, there would be
but perhaps an excess of
Freeman.

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from the frequent impositions of our enemies—
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REFUGE OF OPPRESSION.

[From the Daily Commercial Gazette.]
THOMPSON, THE ABOLITIONIST—ONCE
more of this fanatic's lecturing, or attempt-
ing to lecture in different towns in this State
and New Hampshire. In some places, no-
tices that he would give a lecture on slavery,
have been the signal for riots and distur-
bances of the peace. We know nothing of
the individual otherwise than as an agent
employed by, we know not whom, to come
from England to enlighten us upon the
subject of slavery, of which he knows as lit-
tle as the generality of his hearers, whom
he attempts to instruct. We have never
heard of his being peculiarly qualified to in-
struct any new information upon that subject,
and, indeed, we are somewhat inclined to
doubt whether he ever saw a slave, or knows
anything of the condition of the slave popu-
lation of this or any other country, other
than what he has picked up second handed
from hearsay, and from books, and news-
papers. We know nothing of his moral char-
acter, and therefore are bound to believe him
to be correct and exemplary in his deport-
ment. But we would enquire what he and
his followers expect to accomplish by going
about from town to town preaching up his
doctrines in New England, where slavery
was long since abolished?

If he is sincere in the principles which he
is endeavoring to inculcate, and does not
mean for the pay, merely, why does he not
go to the Southern States, where slavery
exists, carry the war into the enemy's coun-
try, and stay here in New England and
preach to the heathen? Let him go and preach
to the heathen, and let his missionaries
teach them. How many missionaries
have their homes every year for the East
to devote themselves to the promotion
of Christianity among the heathen? They
go where the heathen are, and preach the
gospel to them, not to a remote place, and
sell forth among those who are already
Christians. Nobody thinks of converting
them by preaching at some thousands
of miles distant. Mr. Thompson probably
sees that his doctrines would not meet
with a very favorable reception among the
heathen. But what of that? If he
wants to make proselytes, he must expect to
suffer for it. Let him follow the exam-
ple of the Apostle Paul, who would not be
discouraged from going to Jerusalem, although
he knew that dangers and difficulties, and
even death, awaited him there. New-
England is not a field for him to labor
in, he has no heathen to convert. He
should go where his preaching may be
beneficial, or abandon the business, and
seek some other occupation useful to him-
self and beneficial to his fellow creatures.
It may be considered either a
redundant or a superfluous, and as
such, demand not the countenance of the
press and order and good government.

[From the Boston Courier.]
MR. THOMPSON.
Some days since we published a few re-
marks on the Salem Gazette, having no refer-
ence to the former editor, Thompson, and
to the propriety of his lecturing to the Ameri-
cans on the subject of Slavery. A corres-
pondent of the Gazette, in a subsequent
number, alluded to the remarks of the editor. In a
note to the most courteous. We add the
name of the editor, answering entirely to
his contents, and commending the indepen-
dence with which he utters them.

The attempt to blink out of sight the politi-
cal bearings of the Slavery Question, is idle
and deceptive. It is a great political ques-
tion, which, since Nullification has been evan-
guished, the fate of our Union rests, and in
which, as a foreigner, as such, has any concern.
The Northern States cannot interfere for the
abolition of Slavery in the South, without
a direct violation of the Constitution, and the
unlawful dissolution of the Union. It is un-
doubtedly true, that if any number of Ameri-
can citizens, great or small, believe the risk
of Slavery, a lesser evil than the toleration
of the Constitution, if they can, to amend
the Constitution so as to prohibit involuntary
slavery; we have, ourselves, no doubt, but
that the nation would have been more pros-
perous and happy if Slavery had never been
admitted. But these considerations affect
citizens only. They are exclusively politi-
cal, and no foreign agent is entitled to tamper
with them. The intermeddling of foreigners
has already proved a bane to our country, in
more forms than one; and while we extend
the right hand of fellowship to all the worthy
and reputable who come from foreign climes
with the intention of assuming the rights and
duties of citizens, as well as to the peaceable
traveler, we would discourage the advent of
itinerant stirrers of up, strife, and forbid
the importation of paupers, vagabonds, and
thieves.

Great Britain fastened the curse of Slavery
upon us. The ancestors of our Southern
countrymen begged and prayed to be allowed
to rid themselves of it, before the evil should
be inseparably interwoven into their social
system. The mother country refused to
grant the boon so much desired. But at
length when Slavery has become so thorough-
ly ingrained in the whole fabric of society at
the South, that any violent attempt to disturb
it must produce an inevitable rupture, she
sends out her missionaries to excite the pas-
sions and prejudices of one portion of our citi-
zens against another portion who are suffer-
ing under the curse inflicted by herself.

If Mr. Thompson's object is, as he pretends,
to convert the slaveholders to a sense of the
moral guilt of Slavery, why does he not go
amongst them? Why shot fired at this dis-
tance, falls far short of the mark. He might
Port Pickering, with pen-gun pellets from
Nantux Head. South of Mason and Dixon's
Slavery. There are no advocates of Slavery
in Massachusetts. Nobody needs to be con-
vinced; and, thanks to the rigor of our cli-
mate, nobody needs to be reformed, because
the offence is impossible. To harangue



THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 51.]
BOSTON, MASSACHUSETTS. [SATURDAY, DECEMBER 20, 1834.]

against Slavery, here, is like preaching
against profanity to the deaf-mute, or de-
nouncing the lusts of the eye to the blind-
born.

While we thus decidedly reprobate the
gross indecency of foreign intermeddling in
our domestic politics, we must beg leave to
differ with some of our editorial brethren,
who would sanction illegal violence for its
suppression. Public opinion, when enlighten-
ed, will cure the evil by neglect of the inter-
lopers, but mob law is not to be endured, even
in thought, for a moment. The pride of our
countrymen will not long submit to foreign
interference, and amongst our own citizens
we hold the right of free discussion to be sa-
cred. If we are to be deprived of it, we
pray that it may be by the hand of an indi-
vidual tyrant, and not by a mob. The most
absolute single despotism that ever existed
was less tyrannical, selfish, cruel and pro-
fligate, than the most virtuous mob in Christen-
dom.

While we contend for freedom of discus-
sion to others, in its utmost extreme, we claim
it also for ourselves, in moderation. The at-
tempt of any portion of Mr. Thompson's par-
tisans to muzzle our press, by withdrawing
their subscriptions, is futile and ineffectual.
We shall endeavor to give our readers the
truth, the whole truth, and nothing but the
truth, to whatever obloquy we may be ex-
posed in return. And when this course shall
cease to receive the support of the community,
we will cheerfully resign the business of
newspaper editing to those who may be better
fitted to sustain it.

[From the Nashville Presbyterian.]
A NEW TEST OF COMMUNION.
The Rev. Mr. Finney of New-York, a
celebrated revival minister, pastor of a Pres-
byterian Church in that city, when adminis-
tering the sacrament of the Lord's Supper
at a recent communion, invited the mem-
bers of other evangelical churches, who were
present, to unite in the celebration, but
prohibited all slaveholders, saying that he
could not recognize as Christians those who
held men in slavery, and who claimed a
right of property in the bodies and souls of
their fellow-men.

The fact affords matter for reflections
which we are not at present disposed to in-
dulge. We have introduced it that our
southern readers may see in what light
northern abolitionists of the better sort view
slavery and slaveholding Christians. Had
the prohibition been the act of one of those
red-hot partisans, who for the last two years,
have been scattering fire-brands across the
continent, and dealing out slander by the
wholesale, as though the nation were to be
purged of the sin of slavery by vituperation
and calumny, we should have passed it in
silence. But when a holy man of God,
distinguished alike for talents and vital piety,
speaks out in terms so decisive, declaring
on the house tops that he cannot recognize
slaveholders as Christians, we are constrained
to pause and inquire how it is that good
men both of the same Spirit, drinking at
the same fountain of "living waters," draw-
ing upon the same treasures of knowledge,
can differ so widely in their sentiments and
feelings.

We are bound to believe Mr. Finney a
good man and sincere in his professions, and
yet his sentiments would unchristianize man-
y of the most evangelical ministers and de-
voted Christians in the south—many whom
God has honored as instruments in turning
hundreds from darkness to light. Mr. Fin-
ney has also thus been honored of Heaven,
and we dare not unchurch him. How is it
then that he cannot fellowship as brethren
in Christ, those whom God has recognized as
Christian ministers? If we would seek a
satisfactory answer to this inquiry, we must
look to the influence of education.

The sons of the south, from their infancy,
have been taught, by example at least, that
slavery is not sinful—that the slaveholder
may be teacher of morals—a pattern of piety
and good works—that the fact of his own-
ing slaves, provided he treats them humanely,
is incompatible with the highest at-
tainments in Christian virtues and heart-
holiness.

Thus by the force of education, south-
ern men are blind to the sinfulness of
slavery; just as the north and south once
were in reference to the production, traffic
and use of ardent spirits; as our forefathers
were blind to the sin of man-stealing.

But Mr. Finney has doubtless been taught
from his youth, by precept and example, to
regard slavery as an outrage upon humanity
and a palpable transgression of God's righte-
ous law. And while the slaveholder has
been seeking arguments to quiet his con-
science, Mr. Finney has been collating
facts to establish himself in the faith that the
holding of slaves is incompatible with the
character of a Christian. Each has attained
the desired end. The southern Christian
honestly believes, that under existing cir-
cumstances, the best he can do for his slaves
is to retain them, treat them kindly, and al-
ford them the means of grace. Mr. Finney
conscientiously believes that he ought to
wash his hands of this sin by immediate
emancipation, and until he does thus purify
himself, he ought not to be "recognized as a
Christian."

Now it is obvious that each has taken a
one-sided view of the subject, and therefore
the truth lies between them. The southern-
er is loath to look at the sin in its true mag-
nitude, whilst the northerner is disposed to
magnify the evil, and is unwilling to admit
the impracticability of immediate and univer-
sal emancipation.

How then shall they be brought to see
eye to eye? Not by intolerance and re-
crimination, but by mutual forbearance and
concession. Let the Christian slaveholder
open his eyes to the light of truth, and ac-
quiesce acknowledge, that notwithstanding

his education, slavery is a national and per-
sonal sin of which he is morally bound to
free himself and country as fast as practic-
able without producing a great evil. Let the
abolitionist admit the force of circumstances,
and tolerate the slaveholder until he can ex-
tricate himself from his unfortunate thralldom.
And in as much as the slaveholder has, through
the forbearance and tender mercy of
God, obtained remission of sins, received the
Spirit of adoption, enjoyed the favor of the
Father, the smiles of the Saviour and the
in dwelling of the Holy Ghost whilst yet
a slaveholder, let not puny man—a fellow
sinner, refuse to commune with him who
has enjoyed communion with God—let not
man do bar from an earthly board those whom
God will admit to the communion of saints in
glory.

We are no advocates for slavery; we be-
lieve it is a transgression of the moral law,
and a violation of the first principles of our
free government; we believe, moreover, that
the day is not far distant when the slave-
holder must emancipate his slaves, or God will
do it at his expense. But whilst we make
these concessions, we nevertheless regard
Mr. Finney's prohibition as unwarranted by
the gospel—as rash and presumptuous. We
fear that great and good man has drank too
deeply in the new wine of that intolerant
abolitionism now rife at the north. Be that
as it may, his present attitude is peculiarly
awkward.

Suppose he should be sent as a delegate
to the General Assembly of the Presbyterian
Church, he cannot recognize his slaveholding
brethren as Christians, and if he would be
consistent, he should offer a resolution to
have them excluded, and if he should fail, he
should withdraw from their councils.

Suppose he should receive a call to the
south, would he refuse because of our abomi-
nations? or would he accept and introduce
his close communion in the south? If he
should, he will exclude three fourths of the
ministers and members of all the churches.
He would then have enough to do to aboli-
tize the church, without attempting to
evangelize the ungodly world.

We have already extended these reflec-
tions beyond our intended limits. We have
only to say in conclusion, that all who have
been born of the Spirit should unite as brethren
in Christ in commemorating his sufferings.

SLAVERY.
[From the Worcester Spy.]
MOBISM.
We regret to find in many papers, profes-
sing to be respectable, a disposition still man-
ifested, to encourage the spirit of insubordi-
nation to law and good order, which, during
the last season, has been attended with such
disastrous results, in some of our cities, not
only to the lives and property of our citizens,
but to the moral character of our republic.
The occasion which has again roused the
passions of these disturbers of the public
peace, is the delivering of public addresses
on the subject of slavery, by GEORGE THOMP-
SON, a clergyman from Scotland, distinguish-
ed for his ardent piety, his warm philanthro-
py, and his fervid eloquence—a man, who,
wherever he has been heard, has confirmed
the good opinions of the friends of the cause,
disarmed the hostility of its opponents to-
wards himself, personally, and won the re-
spect and admiration of all—whatever might
be their views of the subject of his discous-
es—who have had the pleasure of listening
to him. He was recently in Providence,
where he delivered addresses on three suc-
cessive evenings, and we are informed by
several who heard him, that, on the first even-
ing seven or eight hundred attended, and
these were so well pleased with him, that
on the third evening, one of the largest
meeting-houses in the city was crowded to
overflowing, and it was judged that not less
than from twelve to fifteen hundred auditors
were present, all of whom appeared gratified
with what they heard. In other places his
visits have been attended with similar results.
Such is the man, against whom the at-
tempt is made to arouse the passions of the
people, and to direct the popular vengeance.
The plea that is made, is, that he is a foreign-
er. It has been said, in some of the papers,
that "he must not be suffered to speak"; "he
must not be heard"; and that "he must un-
derstand that no foreigner can be allowed to
speak on a subject affecting our social rela-
tions." Similar remarks have been made in
a New-York paper, the editor of which is
Secretary of the Colonization Society, regard-
less of the fact, that that Society have
kept an agent in England, for a year or two
past, addressing the people of that country
on the same subject! How inconsistent in
us, to send lecturers into a foreign land, and
yet refuse to hear one from that country in
return. We send missionaries into other
countries to attack their long established and
cherished institutions, and to undermine their
religious faith, yet threaten violence to a
foreigner, who comes amongst us on an
errand of mercy and love, professing the
same faith we do, and who, to enforce his
opinions, appeals to the doctrines of the Bi-
ble, our common standard of religious belief!

It is even said that some clergymen have
refused to allow him to plead the cause of the
oppressed in their pulpits, merely because
they differed in opinion with him, as to the
mode and the quantum of relief which ought
to be afforded.

Does not this disinclination to allow any
discussion on the subject indicate a fear that
truth may be too powerful for us? that our
convictions may become too strong even for
our prejudices? and that we may be forced,
however reluctantly, by the power of reason,
and the workings of conscience, into an op-
position to the popular current? Fanny

Wright and Robert Dale Owen may preach
infidelity from one end of the country to the
other, and so far as we may judge from any
remarks in the papers to which we allude, all
is well enough. The notorious Kneeland
may deliver his regular Sunday lectures in
Boston, attempting to cast ridicule on the
Scriptures, and to undermine the faith on
which the Christian's hope is founded, and
these editors are as placable as a lamb; but
the moment that the wrongs of two millions
of native born Americans are made the sub-
ject of discussion, all their zeal is aroused,
and the man who dares be so presumptuous
as to allude to a subject in our
social relations, is threatened with the popu-
lar fury! with a mob! with tar and feathers!

The spirit of mobism has already been car-
ried so far, that an age will not be sufficient
to cure the evils it has produced amongst us,
and to heal the wounds it has inflicted on the
country. We shall continue to lift up our
voice against it, wherever it is manifested;
and we have a hope, that public opinion will
yet sustain us therein, and mark with reprobation,
all attempts to encourage popular com-
motion, and insubordination to good and
wholesome laws.

[From the Manchester (Eng.) Times, Oct. 6, 1832.]
GEORGE THOMPSON, Esq.
A lecture, at the request of the Ladies
Anti-Slavery Association, of this town, was
delivered by George Thompson, Esq., in the
Friends' Meeting House, on Wednesday
forenoon, on the subject of slavery. Long
before the time appointed for the lecture,
which was eleven o'clock, carriages were
seen rolling up to the gates from every out-
let leading to them—often to the obstruction
of each other, and discharging their gay in-
mates, who ascended the steps, and pressed
into the spacious building. It is doubtful
whether ever such an assemblage, purely
feminine in its character, burst at once upon
the eye of a lecturer, on any occasion, and
certain that never such an one was collected
together in Manchester; an assemblage
properly of ladies—composed of persons of
all persuasions—met on a common cause—the
cause of humanity—a cause in which every
thing human is interested—and of which
none but the inhuman can oppose; nearly
two thousand females, not in mean attire
—members of the first families of the town
and neighborhood—the top of fashion, glit-
tering in all the colors of the rainbow, and
all the hues of the flower-garden in summer;
mingling with the modest drab, which half
conceals the carnation tints of quakeress
beauty; yes, about two thousand of the soft-
er sex—met in one place—with eyes beam-
ing with intelligence, and sensibilities awak-
ened to the softest touches of humanity—
and thus, fully enlightened, and properly af-
fected—affected frequently to tears—what
may we not expect from such an auditory!

Returning home, and entering into all the re-
lations of social life, with hearts fraught with
tenderness, and pouring forth their sym-
pathies into the ears of those who sustain the
separate and endearing relations of father,
of husband, and of son! When we connect
with the character of the assembly the
strength and extent of female influence, we
may estimate this one lecture, as to the
amount of real good effected by it, to equal
to any three delivered by the same gentleman
to a mixed multitude. Blessed be the head
that conceived the first notion of such a lec-
ture, and the bosom that could find no rest
till it gave utterance to the conception! Go,
Mr. Thompson, in the good cause; float on in
unsullied buoyancy, surrounded with female
excellence; take with thee thus, the strength
of creation, and like Archimedes, thou wilt
move the world!—Poor Borthwick! Alas,
for thee! It was the day of thy dissolution!
Thou hadst been dying from the moment
thou first madest time appearance! The
applause of the ladies—for even they, with
all the delicacy of their nature, could not
withhold the approving signs—yes, the ap-
plause of the ladies, was thy funeral dirge!
Thy friends may now put on crape, as a to-
ken of sorrow for thy death! And shouldst
thou rise again, contrary to all expectation,
to work in thy bread-getting vocation, in the
cause of all that is insulting to the human
understanding, and revolting to human feel-
ing, why then, just try the strength of thy
cause by calling a similar meeting, and let
us see the number and the class of females
thou wilt be able to muster! But be sure to
ask thy mother, thy grandmother, and thy
wife, and thy daughters, if thou hast any, to
be present on the occasion! And be sure to
charge them not to weep over suffering hu-
manity!

[From the Emancipator.]
"GARRISONISM."
MR. EDITOR.—It would seem from the
tenor of a certain print in this state, that a
convention, to organize a state Anti-Slavery
Society, to become auxiliary to the Ameri-
can Anti-Slavery Society, is highly repro-
bensible; because, forsooth, it will imply
that Maine endorses the sin of "Garrison-
ism," which, by the way, is thought by many
good men to constitute a serious impediment
to the progress of anti-slavery principles.

But, Mr. Editor, I have yet to learn if this
sin, or this impediment to the progress of
anti-slavery principles, is any thing other
than a phantom of the imagination, institut-
ed to evade the charge of an error in judg-
ment relative to the tendency and utility of
the principles of colonizationists.

No one I apprehend will assume to argue,
that Mr. Garrison, in his attacks upon the
systems of slavery and colonization, has so far
acquitted himself, as to claim exemption
from the ordinary frailties of human nature.
Arguments based upon so arrogant an as-
sumption, would, in all probability, be equal-
ly repudiated both by friends and foes. It is
pretty generally conceded, that in the devel-

opment and application of novel schemes,
designed to effect a reformation among men,
there are inherent and peculiar difficulties;
and in consequence of these difficulties,
those concerned, are peculiarly liable to err.
But that Mr. Garrison concentrates in his
person all those uncounted features, or that
he has so far deviated from the principles
of honor and moral rectitude, as some
supient individuals would affect to believe,
is palpably false; and their assertions, touch-
ing his character, indicate a meanness and
malignity, which, in my apprehension, justly
merit the scorn and indignation of every
friend of equal rights.

I am free, Mr. Editor, to endorse the sen-
timent that Mr. Garrison, in common with
the race of man, is frail—is prone to err.
But I am as free likewise, and I believe honest
in the opinion, that he has acquitted him-
self, thus far, with as great a degree of
exemption from those unseemly deformities
with which he stands charged, as any one—
unless, forsooth, they were endowed with
super-human wisdom—would have done un-
der the force of analogous circumstances. Sir,
it is notorious that this gentleman has been
routinely assailed on all hands—not only
by his avowed enemies, but by his
avowed friends—by individuals occupying
every station and condition in life, from the
civil magistrate down to the veriest vagrant
that pollutes the earth. Who, under these
circumstances, could justly claim exemption
from occasional imprudence?

A comparison of his "Thoughts on Coloniza-
tion," with the productions of the Hon. Mr.
Birney, who is thought to be very amiable
and courteous, and 'who will effect more
than all abolitionists,' shows conclusively,
that the sin of "Garrisonism" is a creature
of the fancy—a mere bug-bear. I have
been, Sir, a constant reader of the Liberator
for a considerable length of time, but as yet
have utterly failed to perceive what some af-
fect to have seen, and so sorely to have de-
precated. In regard to the propriety of lan-
guage, it may be justly said, that it should
be estimated by the character of the system,
and the obstacles which stand opposed to its
successful prosecution.

A huge fabric, incorporated like that of
colonization, with the very habits and being
of a whole nation—enlarged as the acme of
philanthropy and perfection by men of every
grade and profession, requires a fearlessness
of attack, and unflinching opposition, alto-
gether unwarrantable on ordinary occasions.

In conclusion, Mr. Editor, I must be per-
mitted to remark, that in my opinion, our
persecuted brother is, and ever has been ac-
tuated in his efforts to eradicate the poison
of slavery, by a truly philanthropic spirit;
and that whatever aspersions may have been,
or may continue to be current among men
relative to the character of his motives, or
the utility of his efforts, yet, the God of jus-
tice—the avenger of the rights of the op-
pressed and persecuted, will, I doubt not,
continue to smile upon him, and that his
name will be revered by every philanthro-
pist, when the tongue of misrepresentation
and calumny shall be fettered in the irons of
death.

MAINE.

[From a pamphlet entitled "Wages or the Whip"]
FREE AND SLAVE LABOR.
"Slave labor," remarks President Cooper
of South Carolina, "is, undoubtedly, the de-
arest kind of labor; it is all forced; and forced,
too, from a class of human beings who, of
all others, have the least propensity to vol-
untary labor, even when it is to benefit them-
selves alone.

What is the value of a negro at full age
of twenty-one? From birth to fifteen years
of age, including food, clothing, life insur-
ance, and medicine, he will be an expense.
From fifteen to twenty-one, his labor may
be made to pay the cost of his insurance, at-
tendance, maintenance, and clothing. The
work he can do from birth to fifteen years
of age will scarcely compensate the insurance
of his life, and the medicine and attendance
he may need. . . . I think, all hazards in-
cluded, and all earnings deducted, the lowest
cost of a negro of twenty-one, to the person
who raises him, will, on an average, be five
hundred dollars.

The usual work of a field hand is barely
two thirds of what a white day laborer at
usual wages would perform. This is the out-
side."

Estimating the food, clothing, and medi-
cine of a field hand at 40 dollars a year, and
adding interest on the capital laid out in his
purchase or in rearing him, (which the Au-
thor contends, to cover risk, ought to be, at
least, ten per cent.,) his cost, he says, will
be 90 dollars per annum for two thirds of a
day's work of a white man, or 120 dollars
per annum for negro labor of the same amount
in quantity as a white man's. Upon this
calculation, they are both equal in cost.
But an overseer is necessary to a negro, and
not to a white laborer. "Nothing will justify
slave labor in point of economy, but the
nature of the soil and climate, which inca-
pacitates a white man from laboring in the
summer time; as on the rich lands in Caro-
lina and Georgia. In places merely agricul-
tural, as New-York, Pennsylvania, Illinois,
Indiana, Missouri, slave labor is entirely un-
profitable. It is even so in Maryland and
Virginia."

This admission, from an individual holding
so high a station in a slaveholding state, and
surrounded by slave proprietors, is little
short of decisive. The qualification with
which it is accompanied, will be found, on
examination, to have no force. The nature
of the soil and climate, it is true, may be
such as to incapacitate a white man from la-
boring in the summer time. Yet, if that
white man be a slave, and many slaves are
notoriously of a color and breed very nearly
approaching to white,—this is held by the

owner to be no sufficient reason for exempt-
ing him from such labor. But what is it to
hinder a free black from laboring under these
circumstances? President Cooper, know-
ing well the prejudices of his countrymen,
does not venture to hint at the possibility of
employing free black labor,—knowing it to
be impracticable to combine it with slave la-
bor; and thus, the only comparison be in-
stituted, is between slave labor and white
labor. But, according to his own shewing,
if free black labor could be substituted,
"nothing could justify slave labor in point
of economy!" For, even supposing that a
white day laborer would in general perform
more work than a black day laborer, (a point
which we by no means concede,) the cost of
the latter would be so much less, as more
than to compensate for the inferior produc-
tiveness of his labor.

[From the Lynn Record.]
SLAVERY AND ANTI-SLAVERY.
The Salem Gazette of the 13th inst. con-
tains an editorial article on the subject of
Slavery and Anti-Slavery, so greatly errone-
ous, inconsistent, anti-republican, and inju-
rious to the American name, that we cannot
pass it unnoticed, although it is not in our
power, at this time, to bestow that attention
upon it, which the nature and magnitude of
the subject require.

There are a large number of papers in
New England and New York determined to
muzzle the press on the subject of Slavery,
as they have attempted to do on that of free-
masonry, by riots, mobs and violence, more
or less directly. It is true, they all profess
to deprecate mobs, but at the same time use
such language, as rioters cannot mistake.
They appear to act in perfect concert; and
mobs and riots follow, this year, wherever
lectures on anti-slavery are delivered, as
regularly as the celebration of Whig victo-
ries did, after the elections, whatever was
the result, for or against. The object we
conceive to be to appease the Nullifiers; for
we cannot suppose that these apologists of
slavery have any attachment to it, in this
part of the country; though it is evident
they would not lift a finger to remove it.

The abominable riots in New York, Phila-
delphia, and other places, were openly
countenanced and encouraged by these pa-
pers. They laid all the blame to Tappan,
Dr. Cox, and other philanthropists, the hon-
or and ornament of the age and nation; and
recommended "a coat of tar and feathers,"
and enjoined it on the grand jury to get these
men indicted, the first thing they did.

The immediate object of the article in
question, beside silencing opposition to slav-
ery generally, seems to be to censure Mr.
Thompson, the celebrated and eloquent En-
glish philanthropist, whose disinterested be-
nevolence, relating to slavery, has ranked him
with Wilberforce, Clarkson and others, and
endowed him to the friends of humanity
in all countries. The rudeness with which
this gentleman is assailed by the editor of
the Salem Gazette is actually disgraceful to
the country.

Slavery is a subject in which the whole
human family has a deep interest—a subject
which it is the right and the duty of the
whole human race to discuss, to discounte-
nance, and to unite in opposing by all lawful
and proper means. And none but lawful
and proper means have ever yet been used
or attempted, by the Anti-Slavery Societies
or individual members. All they ask is to
enlighten public sentiment by free discus-
sion; and all those papers which represent
them as recommending violent means, such
as liberating the Slaves by force, are guilty
of direct and wilful falsehoods. They know
better.

Much is said about the "intermeddling of
foreigners;" and the northern States, it is
said too, have no right to interfere in the
subject of slavery. "It is a subject which
belongs to the southern States alone," say
these patrician republicans. No doubt they
would have the discussion confined to the
"Grand Council of the 33d degree," that is,
to the nullifying potentates of Charleston, S. C.

Be it remembered that our District of
Columbia, a territory belonging to all the
United States—the very place where the na-
tional councils assemble to conduct the affairs
of the nation, is a place where slavery is toler-
ated—where human beings are bought and
sold like cattle. But 'tis here no right to
meddle with the subject,' say the "dough-
faces," as Randolph once called such char-
acters.

The Gazette speaks of "itinerant stirrers
of strife!" the gross indecency of foreign
intermeddling in our domestic politics, &c.
Does he not know that his favorite Coloniza-
tion Society laid, not long since, an agent
residing in England for the sole purpose of
asking assistance of the people of England;
and that large sums were given by them ac-
cordingly? And is it so very criminal for
one of these liberal contributors, after hear-
ing so much of slavery from our own men,
to have a desire to know something person-
ally, and to do all he can, by lectures and
advice, to enlighten public sentiment, and
remove this foul stain from the human fam-
ily? Do not the Americans interest them-
selves in the oppression and cruelty shown
to the Poles, the Greeks, &c. by those
who assume the right? Yes, but the cruelty
and the oppression of the Turks and the
Russians together, are not equal to our own.

MR. TAPPAN'S LIBEL SUIT.—Inquiries
having been made as to the progress of the
libel suit commenced last summer, by Mr.
Lewis Tappan, we may state, that the suit
was withdrawn several weeks since—the
plaintiff paying the costs.—The suit was
doubtless instituted under the excitement of
the moment; and as we had published nothing
that was not substantially true, we never
anticipated any particular trouble in the case.
Entertaining no unkind feelings towards Mr.
Tappan, personally, and fully persuaded
that we have done him no wrong, we trust
the matter will here be suffered to rest in
undisturbed quiet.—Com. Jour. Nov. 9th.

Since Col. Stone has seen fit to publish
the above, it may be well to insert the letter
from Mr. Tappan to his counsel, assigning
the reasons for discontinuing the suit, which
letter was sent to Col. Stone at the time.

No. 40, Rose Street, Oct. 29th, 1834.
R. M. B. Esq. Dear Sir—Some
Christian friends having suggested to me
that it is not proper to sue Col. Stone when
the proper tribunal is the Session of his own
church (Rev. Dr. Spring's,) I must say it did
not occur to me that he was a professor of
religion; and concurring in the opinion above
stated, I deem it my duty to discontinue the
suit you have brought, by my direction,
against Mr. Stone, for a libel in accusing me,
with other members of the American Anti-
Slavery Society, of deception in a statement
made in the letter to the Mayor in defence
of the principles and measures of the Execu-
tive Committee of that institution.

Respectfully and truly yours,
LEWIS TAPPAN.

owner to be no sufficient reason for exempt-
ing him from such labor. But what is it to
hinder a free black from laboring under these
circumstances? President Cooper, know-
ing well the prejudices of his countrymen,
does not venture to hint at the possibility of
employing free black labor,—knowing it to
be impracticable to combine it with slave la-
bor; and thus, the only comparison be in-
stituted, is between slave labor and white
labor. But, according to his own shewing,
if free black labor could be substituted,
"nothing could justify slave labor in point
of economy!" For, even supposing that a
white day laborer would in general perform
more work than a black day laborer, (a point
which we by no means concede,) the cost of
the latter would be so much less, as more
than to compensate for the inferior produc-
tiveness of his labor.

MR. TAPPAN'S LIBEL SUIT.—Inquiries
having been made as to the progress of the
libel suit commenced last summer, by Mr.
Lewis Tappan, we may state, that

Immediate Emancipation—Anti-Slavery Society—Colonization Society.

From the Journal of Freedom.

REV. LEONARD BACON,
My Dear Sir,—I send you the three following essays for your examination, being induced to do so by the interest you have long manifested in the subjects of them, and by the facility with which you have written and spoken on these subjects. You are at liberty, if you think them worthy of the press, to publish them; and I should be happy to have your comments on the doctrines and reasoning. If there are errors in the doctrines and reasoning, your comments may expose them, and prevent their injurious effects. I am, with great regard,
 Your friend,
 GERRIT SMITH.

No. I.—IMMEDIATE EMANCIPATION. Right to Discuss the Subject.

I need not consume any time in describing slavery. It is evil, and only evil continually. Nor need I be at the pains of defending the right or elucidating the duty of endeavoring to induce our countrymen to forsake the sin of slaveholding. Pity for the slave, which it would be criminal not to feel, impels us to seek his freedom; and, moreover, we are under the divine requirement to 'redeem in any wise our neighbor, and not suffer an upon him.' Our Savior gives us the enlarged and gospel sense of 'neighbor.' Hence it is, that we do not see it to be impertinent in the North, to take an interest in the slavery of the South. Whilst we admit, that we have no more right to legislate concerning slavery in the southern States than concerning it in the West Indies, we nevertheless maintain, that state lines constitute no lawful barriers against moral suasion. As well might it be pretended, that Christianity is excluded and forbidden by the Chinese wall, from assailing Chinese idolatries. It by no means follows, because a state has exclusive authority to legislate upon its slavery, that it has also the exclusive right to exercise a moral influence on that subject. The doctrine involved in this frequently assumed position is in direct opposition to the command of the Savior to 'teach all nations'; and if successfully carried out, would prostrate those benevolent societies, which are among the chief glories of our age.

Men a Right to themselves.

With these preliminary remarks, I proceed to say, in answer to the inquiry, how slavery shall be abolished in this country—that our reliance for the accomplishment of this object is, under God, on the inculcation of the doctrine of 'immediate emancipation.' Am I asked to prove the suitability of this doctrine? It is rather for others to prove, that it is not suitable. The right of men to their persons is the general rule. It is incumbent on him, who denies this right in any given instance, to show why that instance should constitute an exception. The fair question is not, 'why should our two millions of slaves be now set free?' but rather, 'why should they not now be set free?'

Reasons for Perpetual Slavery Examined.

Many reasons are adduced against 'immediate emancipation.' Most of these are, on the very face of them, as truly reasons for perpetual as for temporary slavery. If they are valid against 'immediate emancipation,' they are equally valid against the general proposition to abolish slavery. I cannot admit the sufficiency of these reasons without consenting to stamp the institution of slavery with permanence; and I, therefore, decline examining reasons of this class. I do so, because, in the first place, most of the persons who bring them forward would far rather abandon them than be found the advocates of perpetual slavery; and, in the second place, because, if any of those persons would knowingly defend perpetual slavery, I would much sooner commend to them, for the refutation of the awful error, the numerous powerful and conclusive publications against slavery, than attempt to convince them of that error by any comparatively feeble production of my own pen. In this class of reasons to which I here refer, are the false and flimsy ones, that the Bible (1) sanctions slavery—that the negroes are an inferior race of beings, fit only to be slaves;—and that, in the event of their freedom, they would rapidly amalgamate (2) with the whites. It is seen at a glance, that if these reasons weigh any thing against 'immediate emancipation,' they must weigh precisely as much against emancipation at any future period.

The two Weighty Objections.

There are two doctrines, however, which stand in the way of 'immediate emancipation,' that deserve to be examined,—for they are plausible; and if they are, in their tendency, and in fact, doctrines, which go to perpetuate slavery, yet they do not appear to be such at first view, nor are they put forth with the consciousness of their being such.

The first of these doctrines is that:—

Slavery is Best left to Die a Natural Death.

I fully believe, that the slavery existing in this nation is short-lived;—and that too, even though there were no specific or direct efforts to abolish it. Slavery must waste and perish of its own rottenness; and therefore would have almost entirely ceased by this time in Maryland and Virginia, were it not that these states are largely engaged in the nefarious and heaven-defying work of raising slaves for the supply of the demand in the other slave states. Under the interdiction of our slave trade with Africa, these two states (with what deep distance the sound portion of their own citizens most painfully feel) have consented to stand towards the 'other slave states' in the humiliating relation, which Africa formerly held towards our slave markets. Africa sold her children; the privilege of doing so is now denied to her; and Maryland and Virginia have taken up and continued her guilty work. But the one died in the night of barbarism—the others do it under the blaze of the gospel. When slave labor shall have become as unprofitable in the other slave states, as it has already become in Maryland and Virginia, the slavery of this nation will soon expire. Texas, surpassing France in the extent of its territory, and probably not inferior to it either in climate or fertility, is filling up rapidly with a free population, which will be employed in producing the staples of the southern states; and now, that the British portion of the West Indies is free, the other islands of that group cannot long remain under the curse of slavery. Nor does slavery survive any where from Mexico to Cape Horn, excepting in Brazil. Though whilst a community is passing from a state of slavery to a state of liberty, its industry is unsettled and comparatively unproductive; yet, it is found, that, as soon as the new order of things becomes settled, it is characterized by industry and thrift—the never-failing attendant on established freedom. As surely then, as it is an indisputable law of political economy, that slave labor cannot withstand the competition of free labor; so surely must the compulsory labor of our planting states become unprofitable and be exchanged for free labor.

But numerous other causes are in operation to hasten the extinction of slavery in this country. The mighty and quenchless sympathies with our slaves, cherished by the growing millions in our neighborhood, who themselves were recently slaves, and some of whom are already in circumstances to put forth those sympathies effectively—the spirit of the age—and, especially, our own American spirit—demanding 'universal emancipation,' with an energy that will not be refused—the Bible, which indeed originated that spirit, which feeds it, and is now applying it with unworded force to the destruction of the strong holds of sin—these are among the things, which bode the speedy destruction of American slavery.

If, therefore, the prospect, that our country is to be free from slavery, at some indefinite future period, would content us; then we already have our desire. But this prospect does not content us. We want immediate abolition. We want the sin of slavery to cease immediately. We want every master to repent of it immediately, that not another one of them may die in it. We want the wrongs and miseries of the slave to cease now.

But the doctrine is, that we should leave slavery to work its own cure; and that this is far safer and better than any process for anticipating its natural

destruction. Good men, however, never use such language respecting any other sin; and it is for those who use it in this case, to prove its propriety, rather than for us to disprove it.

But this doctrine, which allows of temporary slavery, and of a reprieve of the condemned institution—is, after all, virtually a doctrine for perpetual slavery. It goes to quiet the slaveholder in his sin, and to confirm his grasp of his victims. It teaches him, not that he is to do any thing to further the abolition of slavery, but that it is his part to maintain the institution; and that he is to leave 'enlargement and deliverance to arise from another place'—to 'arise,' however, not with his concurrence, but in opposition to his hopes and efforts.

But, after all, is it true, that slavery dies a natural death? Under some views of the subject, the proposition appears to be true; whilst, under others, it is quite as strongly apparent to be untrue. Without discussing the proposition at large, or giving any decided opinion of its merits, I will nevertheless, take the liberty of questioning its truth. Certain it is, that there are strong tendencies in the institution to self-perpetuation; and this is evident, whether we take into view the growing debasement of its subjects, and their increasing subservience to the yoke, or the equally forcible reason, that masters become more and more wedded to slavery, under its continued creation of those circumstances and habits, which make the idea of its abolition so unwelcome to the pampered slaveholder, who has 'lived in pleasure on the earth, and been wanted, and nourished his heart as in a day of slaughter.' And were the slavery of this country to come to an end, from the causes which I have enumerated, it could not be properly said, that its destruction, in this case, was owing to the seeds of self-destruction in the institution. It would, on the contrary, be the result of causes entirely foreign to the nature of slavery; and this death would no more imply an inherent principle of decay in slavery, than the death of any other sin implies an inherent principle of destruction in itself. May it not be that a foreign and antagonistic principle exclusively works the destruction in all cases? That in some of them it is so, is evidently true; even in those cases, others, it could be maintained, that a self-destructive principle co-operates with it. What instances does history furnish, of slavery having ceased of itself?—and where, from its decaying nature, has it crumbled into ruins, in the manner in which we are advised to leave it to crumble into ruins here? Wherever it has ceased, was it not overthrown by causes wholly extrinsic? Are we encouraged to let slavery alone, by a reference to the abolition of it in the British West India Islands? Let us not be deluded by this reference. Slavery struggled there, as it struggles elsewhere, for prolonged existence; and had not causes, wholly foreign to itself, and hostile to itself, and mightier than itself, been put and kept in operation, slavery would be rank there, at the present time. Whatever these causes were—whether they were British philanthropy, or the competition of the products of the East Indies, or something else, is immaterial in the place. Satisfactory as it is, that they were foreign to itself, but it is said, that the slavery of the British West India Islands, had, for many years, been acquiring a milder type. No thanks to slavery, however, for that. To Great Britain, and not to the planters, must we look for the origination of the measures to meliorate the condition of their slaves. Slavery never improves itself. All credit for the course of instruction—of moral and mental improvement—which had been pursued, for many years, amongst the slaves of the British West India Islands, is due to the wisdom and philanthropy of Great Britain. And when, at length, that law of Parliament came to be passed, which ended slavery in all the British dominions, (and for which measure of tardy repentance and tardy justice, I have no heart to join in the extravagant bestowal of praise on British goodness,) did slavery help forward its extinction? No—for a long time, the monster hung so heavily upon the wheels of legislation, that the spirit of freedom and righteousness could hardly impel them forward; and when he died, his death was no less unnatural and compulsory, than it would have been, had he drenched himself with blood in defending his existence.

And here I would remark, that we leave slavery in this country to come to an end, as it did in the British West India Islands—that is, not from the spontaneous movement of the master, or in concurrence with his will, but from such other causes, in opposition to his will, as Providence may order; we shall not be warranted in looking for so quiet a termination of it, as we trust it is having there. It was the happiness of those islands, (and that there was a great and humane nation, which had the disposition, and the political right and power, to expel slavery from them. Therefore, was slavery gradually mitigated there; and light was continually breaking in from a foreign source, on an institution which was all darkness, and from which could spring no light.—Therefore were systems of instruction introduced among the slaves of these islands; and, where the slave is not permitted to work, where any meliorating influence from abroad, and where the laws have put him in the exclusive keeping of those who seek to perpetuate his slavery, plans are continually devised to exclude every ray of light from his mind, and to chain him down to his deplorable ignorance of the rights and duties of a man. Slavery dies so quiet a death in the British West India Islands, because the legal control of it is in the hands of those who are anxious to see it end. In that case, the power and the disposition to destroy it. But unless they who have the legal control of the slavery of this land, change their hearts, and do likewise resolve on its death—if they, on the contrary, continue to brace and fortify it—what imagination can conceive the horrors of its violent overthrow!

Were we to admit that slavery dies a natural death, yet the doctrine against which we are contending, that it is best left to die a natural death, is manifestly erroneous and pernicious. The most superficial observer sees, that this doctrine goes far to check the present risings of sympathy for our slaves, and the efforts, that are making for their liberation. This fallacious doctrine is frequently put forth with that purpose, and that too by our ablest writers, as in the instance at the close of the 7th article of the 50th number of the North American Review—and in that case, the position is taken, that 'the institution of slavery contains within itself the principles of its own destruction,'—because the doctrine in question necessarily presupposes that position. But, if that position, as a general one were undeniably true, yet let us not flatter ourselves, that its truth will be realized in the case of the slavery in the United States. However it may have been with slavery in the West Indies, it will not die a natural death. The spirit of our political institutions—the spirit of the nineteenth century—will not wait for it to die a natural death. Here it will be killed, and that too while in its vigor. Happy, thrice happy, would it be, if they, who are under its paralyzing influence, and whose habits and customs are so interwoven with the institution as to be really 'part and parcel' of it, could be aroused, under the pressure of truth and duty, to take its destruction into their own hands. Far safer and happier this, than to leave its destruction to come from abroad—either from the competition of free labor, or, in any wise, from the hands of those, who have no sympathies with the institution of slavery, and no real or imaginary interest in upholding it. For it must be remembered, that if this destruction shall come from abroad, it will not come in the case of the British West India Islands, from those, who have the legal control of slavery, and can therefore terminate it peacefully; but it may come from enemies—perhaps from the violence of the increasing millions in the West Indies, in South America, and Mexico, who will be sympathizing with the oppressed of their race, and who will be burning to avenge that whole race for the deep disgrace and misery which slavery has brought upon it.

Having thus considered one of the two doctrines which I proposed to consider, let us turn to the other. This other doctrine is:—

The Slaves must be prepared for Freedom, before they are Emancipated:

Or, in other words, that, 'they must have wiser heads and purer hearts, before they are set free. This doctrine, which is apparently against 'immediate emancipation' only, is also, in effect, the most dangerous enemy to emancipation in general. With

this enemy the cause of abolition has harder and more fearful contention than with any other. For it is an enemy in the guise of a friend. He claims identity with this cause so plausibly, as to participate largely in the sympathies due to it alone; and abolition, therefore, finds it impossible to muster more than a share of its forces against one, who bears so many of the marks of a friend.

If it were made indisputably evident, that our slaves, by continuing in slavery fifty, or even ten years longer, would be better prepared than they now are for the boon of freedom, I do not concede the right of prolonging their bondage even for the sake of an advantage so great. By such a concession, I might be sanctioning the abhorrent doctrine of doing evil, that good may come. Nor, on the other hand, am I so tenacious of abstract rights, as to insist, with a perfect recklessness of all practical good, on their being carried out, under all circumstances, without the least compromise, or qualification. However, leave this much debated question of the right of our slaves to instant liberty at all hazards, to inquire whether it is probable that, by their longer continuance in bondage, they will experience a great moral and intellectual improvement, and acquire a proportionate fitness for their freedom.

Several generations of our slaves have gone down to the grave; and none will pretend, that there was a progressive improvement in their minds or morals. Is it said, that we live in an age of peculiarly great and diffusive light; and that, although our slaves have, during two centuries, acquired no preparation to exercise the rights of freemen, yet a few years more will marvelously enlighten their understandings and improve their hearts? It is true, that we do live in such an age; and if its spirit and blessings were allowed to reach the poor slave, he would find new creating influences pouring through his soul, and himself waking up to the conscious dignity and elevating prospects of a man. Of this, however, his master is but too well aware; and, instead of rejoicing in it, he is put up by it to new efforts to keep his slave in increasing darkness and brutishness. This effect on the master teaches us both how true is the often repeated assertion, that our slaveholders retain their slaves only to prepare them for freedom, and how fallacious is the hope, that the slave will gain any preparation for freedom, whilst he remains in slavery. Although, as we have already admitted, the slave in the British West India Islands, where the paramount legal control over him is not in the hands of his master, may be improved by measures originating abroad; yet of the slave in this country, it may be declared in general terms, that the first step in preparing him for freedom is to strike off his chains—to abolish the cause of his unfitness for freedom. This step having been taken, the interest to depress him to the level of the ox, will be exchanged for an interest to raise him, and instruct him in the use of his new-gotten liberty; and what is far more, he will then have come under the power of motives to self-improvement, to which, whilst he was in bondage, he was an utter stranger. Without being at the pains to specify these motives, we can see that the most salutary of them, that as the body of our white citizens could not suffer them to be stricken from the catalogue of their own inducements to well doing, without falling themselves to the level of slaves and vagabonds, so surely will these motives be effectual to urge forward the great body of our slaves, when emancipated, toward the noble elevation now occupied by the republican freemen of this land.

In speaking of the new efforts of the slaveholder to debauch his slaves, I have not slandered him. Recent legislative enactments in some of the slaveholding states, abundantly justify the charge. (3) Under those enactments, neither the Bible, nor any other book, may be read by the man of color; and though he may occasionally hear the 'preaching of the gospel,' yet it is under such restrictions, as make the privilege a cruel and insulting substitute for those perfect, and precious, and heaven-granted rights, of which these and similar restrictions most wickedly rob him. The 'free spirit' of the gospel we can see that it is not the laws of some of the slaveholding states, which over those who preach, and those who hear the gospel, in assemblies of colored persons. And it is folly to pretend, that the subjects of this espionage are allowed 'the preaching of the gospel.'

The plea of our slaveholders, when pressed with the duty of 'immediate emancipation,' for a little more time, in which to prepare their slaves for freedom, is founded in delusion, where it is not in fraud; for never was there a period when the slaveholders were crisscrossing themselves so fast with the guilt of 'crime against the life of the soul of man,' as now. Never have they been so industrious, as for the last few years, to shut out the light of truth from the minds of their slaves, and to withhold from them all fitness for the responsibilities of freemen; and never, we may add, has the rate of emancipation in this country, been slower than it has been for the few last years. The truth is, that the great body of our slaveholders do not mean to have slavery disturbed in their day—either to disturb it themselves, or to let others disturb it. Their occasional wishes for the termination of slavery, at some indefinite future period, or, as Garrison happily says, 'half way between now and never,' have gone far to keep their dark and feeble consciences at ease; whilst the expression of these wishes has gone, alas, how far, to silence the remonstrances of others against their sin.

Evils of Immediate Emancipation.

I have thus disposed of the two objections to immediate emancipation; and were I now to be asked, whether I think no evils would result from the immediate emancipation of all our slaves, I would reply, that I think evils would result from it. Whilst I make this concession, however, and whilst I have no fellowship for the reckless spirit, that is ever ready to exclude all just and equitable considerations, I nevertheless firmly believe, that the principle of shrinking from an act of justice, through fear of its consequences. But, as the evils of abolishing slavery at the present time, will probably be no greater, but less, than the evils of abolishing it at some future time; so he is alone the enemy of all abolition, who can raise these evils as an objection to immediate abolition;—and such an one, as I have just intimated, I leave contented with peace, rather than mine. I may add, however, that it will be very easy for those able to show this objection, that in the principle of gratitude awakened in the bosoms of our slaves by the voluntary manumission of them, there will be a security against the evils of that manumission, far greater than any which exists against the much greater evils of prolonged slavery; and that, if the negro would then be permitted to harm his former master, he would have disposition to harm him at least as much less, as that power is greater. It will be as easy, too, for those able to show this objection, that it is not intended, as the alarm goes, to 'turn loose' our slaves;—but merely to 'turn' them from their subjection to individual caprice and tyranny, and to place them in subjection to the laws—a subjection, as much safer in all respects than the other, as it is more rational. The persons who teach him, that the intelligent advocates of 'immediate emancipation' do not desire to see the slave raised at once, or for many years to come, to the privileges and immunities of the white citizen; but that they desire to see him under laws as rigorous and searching, as may be suitable to his peculiar debasement;—and yet allowing him advantages for rising from that debasement. The intelligent advocates of 'immediate emancipation' are even willing to believe, that, instead of an instantaneous, unqualified emancipation, it might be the part of wisdom and mercy, not to release our slaves at once, from their servitude, but to prolong that servitude for years, provided it be but so modified, as that the subjects of it be raised from chattels—from things—to men. Although many of the abuses that belonged to the relation of master and slave would still remain to employ the correcting hand of time and the laws, yet, were the claim of man to property in man this day expanded from it, the intelligent advocates of 'immediate emancipation' would with thankful and happy hearts, acknowledge that 'immediate emancipation' had already arrived. What we insist should now be done for these fellow men, fellow countrymen, fellow Christians, whose cause we are pleading, is, that the power of the masters over them should no longer be virtually absolute, and undistinguishable from that which they possess over their cattle. As their fellow men, their fellow countrymen, and their fellow Christians, can we insist on less? Before God we cannot.

Inculcation of the Doctrine of Immediate Emancipation Necessary to Produce Gradual Emancipation.

The reader of these remarks may perhaps judge, that it is rather the doctrine of 'immediate emancipation' than the practice conformable to it, that I have advocated. I would not however advocate a doctrine, and repudiate any portion of the legitimate practice under it. Universal 'immediate emancipation' is what I desire; though I admit, that I do not expect the inculcation of the doctrine to produce any thing more or better than 'gradual emancipation.' But does this admission show me to be inconsistent with myself, in urging the doctrine? No more am I inconsistent, than is the teacher of Christianity for preaching 'immediate repentance,' while he does not expect that all his auditors will at once submit themselves to God. If there be inconsistency, it is on the part of those, to whose consciences the palpably righteous doctrine of 'immediate emancipation' is announced; whilst they stubbornly refuse to respond to the consciences. The advocates of 'gradual emancipation' tell us to preach what we expect to get—viz. 'gradual emancipation.' But why not as well tell the Christian teacher to preach what he expects to get? What would he get, however, should he preach the doctrine of 'gradual repentance?' Some persons seem to dread the inculcation of the doctrine of 'immediate emancipation,' lest thereby all the slaves of the land should be brought at once, on the hands of the public, and before the necessary legal and other provisions could be made to meet the radical change in their condition. Just as reasonably, however, might we dread the doctrine of 'immediate repentance' from the lips of Christian ministers, lest the millions of the world should all be converted before churches could be built to accommodate them, and preachers be raised up to instruct them. The probability, that either doctrine will, in our day, make universal emancipation an effect, is about as small in the one case, as in the other. For one, however, I am willing to incur the risk in both cases; fully believing, that a world of freemen and a world of Christians, would amply compensate for the inconveniences incident to the sudden transformation.

In this number I have endeavored to show, that 'immediate emancipation' is the true doctrine; and that the doctrines opposed to it are false. In my next, I will point out some of the means for promoting this doctrine.

NOTES.

1. Whilst I see nothing in the Mosaic code, or in any other part of the Bible, in favor of American slavery, I am free to admit, that I am not of the number of those, who think that they find there an express command against slavery. Moreover, I believe, that much harm is done in taking the ground, that the will of God is as clearly revealed against slavery, as it is, in the decalogue, against theft and murder. We have not, in this case, the full scriptural evidence, with which to cut short all doubts and evils, and to conclude our opponents, as we have in the case of offences, prohibited by a positive law of God. We learn the will of God, in respect to slavery, as we learn it in respect to indulgence in intoxicating drinks—by looking at its nature and effects, and at its manifest contrariety to the tenor of the Holy Scriptures, and to the instructions of Providence. And happy is it for us, that most of our important duties are to be learned by the study of the word of God. If in these instances, as in those settled by positive laws, a single glance at the sacred page were sufficient to ascertain the divine will, we should be very apt to give but a small proportion of our time to that book which gives out its heavenly spirit to those, who study it by day and by night.

2. A sound reasoner, who admits that justice requires the emancipation of our slaves, does not insist on being shown that 'amalgamation,' or any other evil, will not follow their emancipation. But the popular prejudice against their emancipation is, in a great measure, built up on the apprehension, that 'amalgamation' will be one of the consequences of it—and much is gained therefore, by showing that there is no just ground for this apprehension.

In the first place, a little attention to the nature of the institution of American slavery, will convince any person, that licentiousness, and consequently, 'amalgamation,' must be among its fruits. Nor will he find that he has theorized incorrectly on this point, when he looks over our colored population, and sees that the mulatto is fast becoming a large proportion of it. But it is supposed, that although, when slavery shall be abolished, the present causes of 'amalgamation' will diminish; there will be new causes for it, powerful in their operation, in proportion to the colored part of our population approaches to an equality in character with the white. Superficial thinking has led to this conclusion. A very important consideration has not been taken into the account. Though a colored man in this country may now seek the hand of a white woman, does it follow, that he would do so if his race were elevated to an entire or measurable equality with the whites? By no means. Nor aspires to the connection.

To marry a white woman is a scheme for elevating himself, for lifting himself out of his present vile and mortifying associations into a proud connection with the high caste of the land. But when the two races shall stand on the same level, ambition will, of course, no longer call for the alliance. The natural taste, free from this disturbing cause, will then govern the colored man in determining the complexion of his wife; and if the taste of the white man leads him to select a white wife, why should that of the colored man lead him to select a colored wife? General Ingineau of St. Domingo, had a share in the government of his country perhaps scarcely inferior to that of President Boyer. He is, withal, as distinguished for wealth, as he is for superior intellect; and yet his daughter, a lady of great accomplishments, has recently married a person of color from the city of New York. Had this colored lady preferred a white husband, doubtless there would have been glad of a relation so full of advantages, to ambition and avarice. But, on the island of St. Domingo, the black race is not a despised caste, and consequently, Ingineau's daughter, when choosing a husband, was under no temptation to do violence to her natural taste. That the increased social intercourse of our white and colored people, produced by their equality, would favor 'amalgamation,' is not to be denied; but the degree in which it would do so is small compared with those present tendencies to it, that would be removed by this very equality. Besides, it is certain, or even probable, in case the blacks of this country were raised to an essential equality with the whites of it, that this social intercourse to which I have adverted, would be extensive: Some of the reasons for supposing that the whites and blacks, instead of dwelling together in neighborhood relations, throughout the whole length and breadth of the land, would in that case, and because of that very equality, separate themselves from one another, may be given in a future number of this communication.

3. Southern slaveholders not unfrequently attempt to justify themselves by reference to the laws of Moses. See an article published a year ago in the Christian Spectator, which ably contrasts the policy of the *Chari noir* of the South, with that of those laws. Whilst that code limits the power of the master against righteousness—against compassion—against religion—the laws of Moses limit his power to oppress.

From the N. E. Spectator.

'I am an Anti-Slavery Man myself.'

MR. EDITOR. Will you permit me to thrust in a word on the subject of slavery. You say that the chief design of your paper is the promotion of family religion and the study of the Bible. I do not wish to interfere with this design, or to alter the character of the publication; but as it circulates extensively among my own people, and I hope it will still more extensively, I am anxious that it should exert a healthful influence among them on this subject.

I read in your last number extracts from a letter of a correspondent, with some painful emotions. Permit me to say, that he talks like one whose heart is not yet fully in the work of emancipation. He says, 'I am an anti-slavery man, but not a Garrisonite.' What need of saying that. When I was a half-fledged anti-slavery man, I said the same, but since I have opened my eyes to the wants and the wrongs, and my ears to the

cries of more than two millions of human beings who are held in an unrighteous bondage in my own country, and have learned to 'remember them that are in bonds as bound with them'; I have been ashamed of my former lethargy; my soul has been wrapped up in the cause, and I had well-nigh forgotten the name of Garrison. What have I to do with a man, however odious he may be to me, self or to the community, when the voice of millions in bondage, the voice of humanity, the voice of religion, is calling aloud, 'remember them that are in bonds as bound with them.' Do you answer is, I do not know, I never saw Garrison; and am not conversant with his paper. I have heard of him by the hearing of his name. I have read articles about him in the Boston Recorder, the Vermont Chronicle and other religious papers, the conductors of which, I do not hesitate to say, have done more to retard the cause of emancipation, and to prolong the reign of slavery, than the devil has done by mobs and threats and kidnappings. I speak from the effect of these papers upon my own mind. A year ago I took the New York Observer, and the Vermont Chronicle, and the Boston Recorder. And I am constrained to say, that if I had formed my opinions exclusively from the discussions that appeared in those papers, I should have been an enemy to the immediate and entire emancipation of the slaves. I do not know that the conductors of those papers were aware of it, but such was the tendency of their remarks and discussions. I would not say this, did not the cause demand it. To the former editor of the Vermont Chronicle, I have been and am still a personal friend; I love and esteem him; but I beg him to consider whether he is advancing the great and glorious cause of universal emancipation. Pardon this expression of my feelings. It is not wrong, I know he will forgive me. He is a philanthropist and a Christian; but to err is human.

But to return to the letter of your correspondent. I am pained, my dear brother, at the attitude which he assumes. 'I am an anti-slavery man,' he says, 'but not a Garrisonite.' Now whether your correspondent intended so or not, the effect of his language is to divert public attention from the cause, and to attach odium to the principles of anti-slavery. Is it not so? The plain interpretation of it is, I hate slavery but I hate Garrison more.

I would fight slavery, if Garrison were out of the way; but he must be disposed of first. It is the cause of emancipation; it binds their eyes, they say, see every abolitionist because Garrison is in the way, and every abolitionist is that dreadful monster, a Garrisonite, and every doctrine he advances is stigmatized as Garrisonism. O how such men ignore the prejudices of the community, and shut every avenue to men's hearts and understandings. I would rather say 'I am an anti-slavery man,' that is enough. My motto is the cause—the cause—the cause—UNIVERSAL EMANCIPATION. 'REMEMBER THEM THAT ARE IN BONDS AS BOUND WITH THEM.' I would make the cause prominent. If I were attacked by a lion and a mumps, I would not take a microscope to make the mumps appear larger than the lion; and when the cries of two millions come up into my ears, I do not stop to magnify the faults of a man. O, Mr. Editor, what do men mean who stand aloof from the cause of abolition? Do they deny our principles? Then they are pro-slavery. We say it is wrong for any man to hold human beings in bondage one moment. Do they deny this? Then they are anti-slavery. But if they do not deny our principles, why not act with us and come up to the help of the Lord. Suppose a slave should come from the South, as the representative of the two millions in bonds, and should say, 'brethren, remember us, think, pray, weep, your voice loud and long, we beg your intercession, till the groans of the captive shall cease, and freedom, universal freedom, be proclaimed to us who are in bondage; what would they say to an appeal? Would they turn him away, and send him back with the cold and heartless reply, we are all anti-slavery men, we are anti-slavery as we can be, but we are not Garrisonites. O the woes of millions that have gone down to the grave, and the millions that are destined to go to the grave without the knowledge of Christ, might come up into our ears, and spur us on to duty. Then surely we should talk and think and pray, and never cease, till the prison doors were opened, and universal emancipation was proclaimed through the length and breadth of our land.

I did intend, Mr. Editor, to notice the motto of your correspondent 'immediate measures for prospective emancipation.' But the length of this communication will not allow me to remark upon this subject.

You perceive that I have not discussed principles, but have spoken only to those who profess to be anti-slavery, but stand aloof from efforts in the cause. Of these there are many. How long will they stand aside, and coldly yet with much complacency, say, 'we are anti-slavery as we can be, but we are not Garrisonites.' They do the cause no service;—they do the slave no service;—they do Jesus Christ no service;—what hath required this at your hand? Is his language to them, 'Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.' Yours &c. T. C. L.

Extracted from the Boston Morning Post.

Causes of Mobs.

The final cause of mobs given by a writer in the New England Magazine, is 'the measures of the Abolitionists.' They hold their meetings, it is true, as they are legally and constitutionally entitled to do;—and because others choose to disturb them by raising a mob, this writer lays the blame on those who act legally, instead of those who conduct illegally. Whether the conduct of the abolitionists be prudent and discreet or not, I shall not attempt to decide. I am not connected in the least with them.—There can be no doubt, however, that all and any of our citizens have a legal right to hold meetings on any subject, in order to discuss it, to exchange opinions, and produce, if possible, an influence on public opinion. This privilege is secured to us by the Constitution.—But this writer says, 'do they not ride over the constitution and the laws to reach their end, as much as the multitudes who have disturbed their meetings?' And he asserts, that the object that they have in view is 'a violation of the compact which binds the Union together.' To these, I reply in the negative. Why did he not attempt to prove these accusations? If certain laws or if certain portions of the constitution are now in actual force, that does not render illegal any meeting or other usual means, intended to produce an alteration in the laws or the constitution. It is a violation of the constitution or the national compact, to effect an alteration in the laws in the usual manner, by first affecting the public sentiment.

He says again, that the appeals of the abolitionists are, 'in fact, a project, in which the mass of the people are called upon to substitute the dictates of their own feelings for the laws which exact obedience of the laws of the land.' To these, I reply in the negative. Why did he not attempt to prove these accusations? If certain laws or if certain portions of the constitution are now in actual force, that does not render illegal any meeting or other usual means, intended to produce an alteration in the laws or the constitution. It is a violation of the constitution or the national compact, to effect an alteration in the laws in the usual manner, by first affecting the public sentiment.

va. Slavery. The hall, however, was filled by excellent assembly, who were addressed by DAVID L. CHASE, Esq., and to whom was read by some gentleman, the Letter of GERRITT SMITH, Esq. It was a highly interesting occasion.

On Wednesday evening, Mr. THOMPSON completed his sketch of the history of St. Domingo, a speech which occupied two hours and a half, before a highly respectable audience. It was full of absorbing interest. The orator passed a spontaneous panegyric upon the character of TOUSSAINT L'OUVREURE, and presented the conduct of the Haytians, through all the eventful scenes which they passed in, in an aspect calculated to excite the high admiration of his hearers.

Yesterday afternoon, the anti-slavery hall filled with ladies, many of them members of the Boston Female Anti-Slavery Society, at whose request Mr. THOMPSON gave an address addressed to the occasion.

Last evening, he went to Cambridge, to address the theological students by express invitation.

GERRITT SMITH'S LETTER.

[7] The mighty sensation produced through the country by Mr. Birney's first lecture, has not

LOWELL, Dec. 10, 1834.

HUNDRED MEMBERS. Cheers for the
of Lowell!

PROMPTITUDE. Since our last paper was
published, we have received from the publishers of
the Journal of Freedom, at New-Haven, a bundle

The New-York Courier & Enquirer says, a black man convicted there last week of grand larceny —

"This prisoner is a notorious culprit in almost every description of crime. Among others, he has married five wives, and sold four of them in the Southern States for Slaves! It is believed that he has also kidnapped and sold about a dozen men boys."

Col. Webb is notorious for his versatility, his has

of prejudice, and his love for the people of color, and therefore we dare not accuse him of lying on this instance.

ENCOURAGING. One of our subscribers from a neighboring town has obtained twenty-five new subscribers to the Liberator, to commence with our volume, and thinks he shall be able to procure many more. Who will imitate his example!

WHO ARE THE AMALGAMATIONISTS?—Gerrit Smith of Peterboro', well known to the world as the most liberal patron of the Colonization Society, has upon his estate

flourishing school of colored youth, whom he is assisting to obtain an education for usefulness in *this* their native land. We understand that he and Mrs. Smith frequently *at the same table* with their students, treat them in all respects with the same kindness and attention as if they were white. We also understand that he disapproves sending out more colonists, and believes, acts upon the belief, that the colored people can be raised to equality here. Will Stone, or some of the *great men*, tell whether this is *amalgamation*? We sometimes asked why we oppose the Col-

FIRE. A fire broke out at Chelsea
 morning, about half past five, in the shop
 Mr. Charles Hanscomb, wheelwright, who
 was entirely consumed, with all its contents.
 Loss estimated at \$1500. The fire
 communicated to a blacksmith's shop, or
 ped by Mr. Joel Gay, and next to the shop
 of

Mr. Haskell Dutch, both of which were entirely destroyed, with all their property. The dwelling house of Mr. Gay was also entirely destroyed. The furniture was saved. Mr. Gay had \$1700 insured on his property. Loss \$2500.

The sufferers are young and enterprising citizens, and have (all but he who was injured by this calamity, lost their all, and are thrown on the mercy of the world.—*Thecript of Dec. 17.*


NOTICE.

The full price of the book is \$1.00.

The following gentlemen, to wit: Messrs. Joshua Easton, Thomas Dabney, George Putnam, S. R. Alexander, J. Burrill, George Gaul, Coffin Pitts, George Washington, J. W. Lewis, J. B. Cutler, Wm. Lawsons, Freeman, R. Wood, George Bradford, P. G. J. A. Hogns, Isaac Woodlin, J. H. Goss, R. Roberts, John E. Scarlett, A. Joneason, Riggins, G. Mills, Thomas Cole, Jas. E. Joseph Brown and Joseph J. Fatal—appointed a Committee to aid in extending the circulation of the Liberator, at a meeting of the colored citizens of Boston on the evening of the 4th inst. are requested to assemble for the purpose at the City Hall, on Wednesday, the 10th inst. at 10 o'clock.

(with such other colored persons as
prove of their object) at the School-Room
Beiknap-street, on *Monday evening* the
Dec. 22.

J. B. CUTLER, Secy

 **TICKETS FOR THE COURSE OF ANTI-SLAVERY LECTURES.**—Persons desirous of attending this course of Lectures are informed that a limited number of Tickets may be had at the Society's office, No. 46, of Mr. John S. Kimball, No. 79, Washington-street. Price—50 cents.

NOTICE.

The Old Colony (Plymouth County) Anti-Slavery Society will hold a meeting in Robinson Society's Meeting-house in Plymouth, on Monday the 22d instant, at 2 o'clock P. M. There will also be a meeting in evening at the same place. **GEORGE THOMPSON, Esq.** from England, and **Rev. Amos PHELPS, Agent of the American Anti-Slavery Society**, with several other distinguished friends of the cause, having accepted an invitation from the Society, are expected to be present, and to address the meeting.

By order of the Executive Committee.

GEORGE RUSSELL, *Secretary*.
Kingston, Dec. 4th, 1834.

An Exhibition will be given by the New-
Philomathean Society on TUESDAY EVENING,
December 30, 1834. Particulars hereafter.

By order of the Committee of Arrangements.
R. F. WAKE, *Chairman*.
WM. BRADY, *Secretary*.

LITERARY.

[From the Sabbath-School Instructor.]

THE NEGRO BOY.

What if I am a negro boy,
And father saw our neighbor's wood?
If I am kind,
And always try to do some good,
The Lord will kindly look on me,
And I shall his disciple be.
I'll never quarrel with my mates—
I'll never speak a wicked word—
But ever look
In God's own book,
To know the will of Christ my Lord.
Then he will own me in the right,
Direct by day and watch by night.
If playmates laugh because my skin
Is of a darker hue than theirs,
And turn away
Disgustingly,
I won't forget them in my prayers—
But humbly ask the Lord to bless,
And take away their thoughtlessness.
If I am shamed, despised on earth,
There's One who'll always be my guide;
Who'll never leave me—
Who can't deceive—
Though all the world should hate beside.
To God my case is ever known,
Who stops to bless the contrite one.
Then what if I'm a negro boy,
And father saw our neighbor's wood?
If I am kind,
And Jesus mind,
And always try to do some good,
The Lord will own me in the right,
As well as if my skin were white.

[From a new volume of Poems by one of a Family Circle.]

The motto of the following poem is *Si deservis preces*. The description which it contains of a young woman who is supposed to have died broken-hearted, is touched in many parts with uncommon tenderness.—*British Critic*.
He seemed to love her, and her youthful cheek
Wore for a while the transient bloom of joy;
And her heart throbbled with hopes she could not speak.
Now to delight, and new to ecstasy,
He won that heart in its simplicity,
All unalloyed as in its young tenderness;
And, smiling, saw that he, and only he,
Had power at once to wound it or to bless.
She gave to him her innocent affection,
And the warm feelings of her guileless breast
And from the storms of life she sought protection
In his dear love, her home of earthly rest.
In his sweet trust her opening days were blest,
And joyously she hailed her coming years;
For well she knew that even if distant,
There would be one kind hand to dry her tears.
He left her—and in troubles she awoke
From her young dream of bliss; but murmured not
Over her silent sufferings, nor spoke
To any one upon her cruel lot.
You would have known that he had been forgot,
Or thought her loom callous to the stroke;
But in her cheek there was one hectic spot,
"T was little—but it told her heart was broke.
And deeper and more deep the painful flush
Daily became; yet all distress seemed o'er,
Save when the life blood gave a sudden rush,
Then trembled to silence as before.
At once too proud, too humble to deplore,
She bowed her head in quietness: she knew
Her bright prospects could revive no more.
Yet was she calm; for she had heaven in view.
She loved, and she forgave him—and in dying,
She asked a blessing on his future years;
And so she went to sleep, meekly relying
Upon that Power which shall efface all tears.
Her simple truth the young spring flow'ers wear,
And the pale primrose grows upon her tomb;
And when the storm its simple blossoms tear,
It bows its head—an emblem of her doom!

BY THE OCEAN.

BY REV. J. D. HALL.
Ocean! thou art a bright similitude
Of Him who formed thee; and whose hand por-
trays,
Upon thy unrivalled tablet of thy flood,
His attributes, to men and angels' gaze.
Thou vibratest in joy each distant shore;
Sweeping the cargoes wealth across thy tide;
As He, that heavenly Fount, delights to pour
His bounties o'er creation, far and wide.
Thou still remainest incorruptible,
Like Him, the pure and stainless One above;—
The treasures in thy hidden heart that dwell—
Emblem the unknown riches of His love.
Thy boundlessness speaks His infinity;
Thy depth His wisdom, which all worlds adore;
Thy strength, which overturns the mountains high,
Releaves His illimitable power.
Ocean! thou now art gentle as a child;
Yet earnest thou rise, and navies find a tomb:
Thus He, who to his own is ever mild,
Awakes and sweeps the goddess to their doom.

STANZAS.

Dash the drunkard's cup in pieces,
Mortals, spurn the liquid fire,
Drink, and lordly reason ceases,
Taste, and human hopes expire.
Pause, while human feelings last these,
Soon the awful truth increases;
Hold! the ruby draught will blast thee,
Dash the drunkard's cup in pieces.
Dash the drunkard's cup in pieces,
Deadly poison sparkles there,
Poison that a moment pleases,
Then produces chill despair—
Drink, and we will gather round thee,
We that pains, but never release,
Break the spell that long hath bound thee,
Dash the drunkard's cup in pieces.
Dash the drunkard's cup in pieces,
Life and death are centred there,
Drink, and soon distract on seizures
All that's beautiful and fair;
Laurels fade where'er it lingers,
Care the smoothest forehead creases,
Death is there with icy fingers—
Dash the drunkard's cup in pieces.

[From the Sabbath-School Instructor.]

MY COUNTRY.

O, my country! when I think
Of thy crimes of deepest dye—
None so much my spirit stings,
As the sin of slavery.
God in justice swift may come,
While the Africa's cries ascend,
And in anger seal the doom,
While he will the slave defend.
Every sigh the black man heaves—
Every groan he utters now—
Every lash the slaves weaves—
Every tear he makes to flow—
Cries to God, whose lightning ear
Never turns from the oppressed;
Soon in anger he will swear,
All their wrongs shall be redressed.

MISCELLANEOUS.

[From the Boston Transcript.]

MRS. HANNAH MORE.

The delightful jeu d'esprit which follows this paragraph, was written by Mrs. Hannah More, while passing a few days at St. Albans, in the year 1784, with Mrs. (afterwards Lady) Peppys. She had employed herself in knitting a pair of stockings for one of Mrs. P's children, and with them sent the subjoined letter. It may be questioned if any modern *Bas bleu* could write so pleasantly on a subject so unpoetical, and apparently so unproductive as a *Bas blanc*.

THE BAS BLANC.—Dear Madam: I beg leave to dedicate the enclosed work, the fruit of a few days' leisure at St. Albans, to either one of your little children, whose capacity of receiving it, you will be the best judge upon trial; for there is a certain fitness, without which the best works are of little value. Though it is so far of a moral cast that its chief end is utility, yet I hope that the child will be able to run through it with pleasure. I may say, without vanity, that it is formed upon the precepts of the great masters of the Epopee, with but few exceptions. The subject is simple, but it has a beginning, middle and end. The exordium is the natural introduction, by which you are let into the whole work; the middle, I trust, is free from any unnatural humor or inflation, and the end from any disproportionate littleness. I have avoided bringing about the catastrophe too suddenly, as I know that would hurt him at whose feet I lay it—for the same reason, I took care to shun too pointed a conclusion, still reserving my greatest acuteness for this part of my subject.

I had materials for a much longer work, but the art to stop, has always appeared to me to be no less the great secret of a poet, than the art to blot; and whoever pursues this work, will see that I could not have added another line, without such an unravelling as would have greatly perplexed the conclusion.

My chief care has been, to unite the two great essentials of composition—ease and strength. I do not pretend to have paid any great attention to the passions—and yet I hope my work will not be found deficient either in warmth or softness—but these will be better felt than expressed. Now and then, partly from negligence and partly from temerity, I have broken the thread of my narration, but have pieced it so happily, that none but the eye of a professor, who looks into the interior, will detect it—and the initiated are generally candid, because they are in the secret. What little ornament there is, I have bestowed, not injudiciously I trust, on the slenderest part. You will find but one episode, and even that does not obstruct the progress of the main subject; and for parallels, I will be bold to say that Plutarch does not furnish one so perfect. The rare felicity of this species of composition is, the bold attempt to unite poetry with mechanics, for which see the clock-work in the third section. As all innovation is a proof of a false or a fantastic vanity, I was contented to use the old machinery in working up this piece. I have taken care not to overlay the severe simplicity of the ancients (my great precursors in this walk) with any finery of my own invention; and, like other moderns, you will find I have failed only in proportion as I have neglected my model. After all, I wish the work may not be thought too long; but of this, he to whose use it is dedicated, will be the best judge—his feelings must determine, and that is a decision from which there lies no appeal, for in this case, as in most others, *le tact* is a surer standard than the rules. I beg your pardon for so tedious a preface to so slight a performance, but the subject has been near my heart as often as I have had the work in hand; and as I expect it will long survive all my other productions, I am desirous to deposit it in the Peppys Collection, humbly hoping that, though neither useful as a black letter manuscript of more reconcile learning.

I am, dear madam, &c. &c.
L'AMIE DES ENFANS.

Assassination.—Effects of Intemperance.

The ship Boston Capt. Mitchell, arrived at Charleston, from New-York, on the 26th ult. Capt. M. reports that at half past 7 o'clock, P. M. on the 21st inst. one of his seamen, named James M. Hardy, who had been complaining much of the effects of intemperance during the two days they had been at sea, went into the fore-cabin, armed with a long sheath knife, which he had sharpened in the afternoon, and stabbed two men who were sleeping in their berths—one named John Lewis, (on whose chest was painted "John Lewis Douglas," said to be from Liverpool, and Charles Pendleton, said to be from Stonington, Conn.) Both were stabbed near the navel—a single blow only being given to each. The intestines protruded from the wounds, and were observed to be much cut—and both expired in the course of twenty minutes. At the time this bloody deed was committed, two of the crew were reading on the opposite side of the fore-cabin, and on hearing exclamations from the wounded men, they looked up and discovered the assassin making towards them with the knife in his hand—one of them drew his sheath knife, and brandishing it at the assassin caused him to run up the ladder on to the deck, the two men following in pursuit, and hallooing to those on deck, for the purpose of warning them of their danger. The chief officer hearing the disturbance, was in the act of going forward, when he observed Hardy running aft, and attempted to stop him, when the wretch stabbed him in the side, but fortunately the knife did not penetrate the body, as it struck upon one of his ribs. The mate then seized a handspike, and running aft, met Hardy, who had chased the man from the wheel, and a passenger from off the quarter deck, and knocked him down, and in attempting to secure him, received another very bad wound in the side of his face. At this time all on board were alarmed—the second officer came out of his room on deck, secured after which he was ironed and put into the lower hold.

The next morning, before the two bodies were committed to the deep, the wretch that took his life was near them, and told to look and see the effects of intemperance. He manifested a very little feeling or emotion. When asked his reasons for thus killing two innocent men who had never offended him, he answered that he did not know—never knew them before he came on board the ship, to his knowledge—had served in British men of war, and had never killed or wounded any one before, except in battle. Pendleton was about 40, and Lewis 24 years of age; the latter is said to have left a wife and child in the city of New-York. Hardy is about 29 years of age.—*Charleston Courier*.

Cause of the Fire at the Houses of Parliament.—On Sunday, an aged minister within five miles of Romford, proceeded, at the close of the service, to explain to his congregation the cause of the fire at the Houses of Parliament. It was, he said, because the lords introduced for the better observance of the Sabbath, were rejected. In proof of this, he quoted the following from the 17th chapter of Jeremiah, verse 27: "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Miss HARRIET MARTINEAU, who is now in our city, partaking of its hospitality and viewing the public institutions, made a visit the other day, we understand, to the State prison, where she was permitted by the Inspectors to converse with some of the convicts who were suffering for their misdeeds in solitary confinement. One of them asked her, what country she came from, and for what purpose she came here? She replied that she came from England, and that her object in coming here was to see the country—that she was tired of working, and wished for some relaxation. At the expression "tired of working," the prisoner could not help laughing, as if he doubted the truth of the assertion, and remarked, "What! a lady like you, work?"

It is a common notion with people who live by manual labor, that they alone constitute the working classes. They seem to think that nothing is work but what is performed with bodily strength, or with tools or implements of some trade. Hence they take to themselves the whole merit of contributing to the wealth of the community of which they constitute a part, and look upon all the rest of their fellow citizens, as unproductive consumers of the fruits of their labor. In this supposition, however, they are in great error. There is such a thing as working with the head, as well as with the hand, and the man who racks his brains in composing a book, or who devotes his time to the acquisition of knowledge, in order that the public may be benefited by his researches, is as much a working man as he who ploughs the land, or as the mechanic who builds houses or ships. Can any one behold the lawyer who studies for years, in order that he may be able to give a sound opinion; or the physician, who must do the same before he can prescribe for a patient—and say that he does not work? Is the merchant who sits in his counting house conducting his correspondence, or planning a voyage, not a working man? Is the legislator who is faithfully employed in discharging his duties, not entitled to the same appellation? Is not the editor of a paper who is occupied at his desk all the day, trying to serve up a variety to meet the various fancies and tastes of his subscribers, (which is a prodigious hard job,) as much a working man as any of those who read his paper? Are not authors and men of science, who teach the very means by which manual labor can be rendered more productive, as evidently working men, as those who put into practice the theories which the former have discovered? Can one reply to these questions in the negative; and as we belong to the working class, we have no idea of being robbed of the function of contributing our proportion towards the creation of the common stock of wealth. We know from experience that laboring with the head is as hard work as laboring with the hand. It wears out the constitution sooner, and all those who live by its agency will tell you that while the hand laborer sleeps soundly at night, the head laborer sometimes lies awake.—*Philadelphia Gazette*.

Duelling.—Bryardine, a missionary to Grenoble, was endeavouring to enforce the duty of forgiving our enemies, when he perceived that a large part of his audience consisted of troops then in garrison at that place. Anxious to embrace the occasion of denouncing that detestable practice of duelling, and perceiving that the attention of the military was strongly excited, he paused for a moment and then said, "Perhaps there is among my hearers some high spirited soldier who burns, as I speak, to interrupt me, and to ask the humble missionary who now addresses you, whether he can ever conceive of a man of his feelings when he has been out-raged by a blow? I am prepared to answer him, and tell him, I do know what those feelings are; and my knowledge is derived from a book that teaches all of us whatever it concerns us of most to learn; from a book that describes the worst of all insults with an indignation at least equal to what modern honor can inspire. I have been taught by my Bible how a blow may be felt, and how it shall be repented. The Bible informs me that the Saviour of the world, without a murmur against his executioner, submitted to all that could embitter the agonies of death. Insulted, vilified, scourged, crucified—he uttered not a word! It was not until he received a blow that he condescended to open his mouth. And what said he then? Let the Bible tell us, and the duellist, if he can, surpass the example. One of the officers that stood by, struck Jesus with the palm of his hand, saying, answerest thou the high priest so?—Jesus answered him, if I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

George Thompson.—We have recently seen and heard this gentleman. He opened, as he said to us, his whole heart on the subject of American slavery. And we would now simply affirm that we are willing to rest our own character for sagacity on the truth of this declaration: every candid man in this town or in any other town in New-England, whatever be his views of slavery, after fairly seeing and hearing Mr. Thompson on the subject, would be deeply interested in him, and respect him as a philanthropist and a Christian, and feel it wrong to throw any obstruction in the way of his influence. We venture one remark more. The sober and candid men who are now opposing him, in a short time, will regret that they said or wrote a word against him.—*Salem Advertiser*.

A Jurymen.—A man was arraigned some years ago (says the Norfolk Herald) and sentenced by the Jury, after a few hours consultation, for two years to the penitentiary. The next day, as the Sheriff was on his way to the court house, he fell in with one of the jurors, when the following dialogue ensued: Jurymen. I don't think it was right to send that man to the penitentiary. Sheriff. What! you, one of the Jury that condemned him, say it was not right? Why did you agree to it, then?

Jurymen. I stood out against it till it was growing dark, and knowing there was no body at home to feed my cattle and hogs, I was determined they shouldn't starve, and so I gave in.

Cause of the Fire at the Houses of Parliament.—On Sunday, an aged minister within five miles of Romford, proceeded, at the close of the service, to explain to his congregation the cause of the fire at the Houses of Parliament. It was, he said, because the lords introduced for the better observance of the Sabbath, were rejected. In proof of this, he quoted the following from the 17th chapter of Jeremiah, verse 27: "But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

[From the London Court Journal.]

THOM'S STATUES OF OLD MORTALITY AND HIS PONY.

THOM'S figures of Tam O'Shanter and Souter Johnny, one of the most successful exhibitions of their day. We doubt whether an individual, possessed of risible muscles, ever entered the room where Tam and Souter were shown, without finding those muscles involuntarily called into action. Superadded to their intrinsic merit, the circumstance that Mr. Thom was altogether a self-taught artist—a man who had taken his blocks of stone, and, without drawing or model, had shaped them into figures, correct, well-proportioned, and richly embodying the poet's conceptions—had excited a lively interest. Mr. Thom was called upon for duplicate and triplicate copies, not only of Tam O'Shanter and Souter Johnny, but also of the figures of the Landlord and Landlady, which he added I believe on the second season of the exhibition. Thousands of miniature casts of the figures, of every grade and merit, were also produced and sold by itinerant vendors; and there probably is not a village in the kingdom in which one or more sets are not to be found.

Encouraged by his former success, and improved in talent, Mr. Thom has again come forward, with two figures of the same description, Old Mortality and his Pony, the size of life, and we find that he has others, to which we shall allude presently, in preparation. An old man (says Sir Walter Scott, in his tale) was seated upon the monument of the slaughtered Presbyterians, and busily employed in deepening, with his chisel, the letters of the inscription, which, announcing, in scriptural language, the promised blessings of futurity to be the lot of the slain, anathematized the murderers with corresponding violence.

The moment of time taken by the artist is that of the approach of the stranger, which has attracted the notice of the pony as well as his master. Sir Walter's description of Old Mortality and his steed is very closely, minutely, and deliberately followed; and it strikes us that Mr. Thom has been very successful in catching the spirit of his masterly author. The attitude of the sitting figure, and the expression of his time-worn countenance, are exceedingly good. The sentiment is fully preserved, and clearly expressed. The bonnet, the coat, the waistcoat and breeches, the clouted shoes, studded with hob-nails, the leggings, are all chiselled with an accuracy and effect which can be estimated only by inspection. The gravestone upon which the old man is seated, is, we are told, a fac simile of the original, still to be seen in the Scottish cemetery.

The poor old pony, too, its projecting bones and hollow eyes—the hair tatter, the straw cushion, canvass pouch, all so graphically described by Sir Walter, are faithfully given by Mr. Thom. The attitude of the animal, and the execution of the head and neck, are remarkably good.

We saw these figures on Wednesday, and we believe they were to be opened to the public on the following day, in Old Bond Street. Mr. Thom, we are glad to learn, has abandoned his original plan of working without a model. He is preparing three other figures, from Burns's well known song, "Willy brewed a peck of maut." The model of Willy, the size of life, we saw in a nearly finished state, and we were given to understand, that Mr. Thom expected to obtain a cast from it, with a view of adding it to the exhibition, in the course of a few days. We hope he will get the whole three finished with all practicable expedition.

FIENDISH MURDER. Perhaps no case in the annals of crime surpasses that which we are about to record, for cold-blooded and atrocious barbarity.

Immediately back of the Arsenal, and a few steps from the public highway, stands a two-story house, built and occupied by an old man of the name of Windham, a gardener, and an attendant upon the St. Louis Market. A daughter, seventeen or eighteen years of age, was, with her father, the only inmates of the house—her mother being dead. Early on Sunday morning last, the attention of a citizen, who happened to be passing, was attracted to this house by an appearance of fire issuing from it. Upon opening the door, he found the room filled with a dense smoke, rendering every thing inside imperceptible, and perfect silence all round. He immediately procured a bucket of water, and threw it in the quarter where he supposed the fire to be; but a voice from the bed directed his efforts to the "chest." This he at last found, picked it up, threw it out of doors, and then extinguished the fire.

He next proceeded to kindle a blaze on the hearth, and having done so, a scene of horror presented itself to his view. Upon the floor, by his side, lay the dead body of Miss Windham, but on the bed the mangled and almost lifeless body of her father. Clots of blood were discovered in every part of the room—the floor was filled with half consumed papers, taken from the chest, and every thing was in confusion. The investigations in the course of the day brought to light no evidence having the least tendency to criminate any one. It was in testimony, that two distinct reports of a gun were heard about 12 or 1 o'clock at night; and the old man thinks it was shortly after they went to bed that they were attacked. A noise being made at the door, the daughter got up with the intention of opening it. It was supposed that the fire afforded light enough to give the miscreants a distinct view of her person, and they fired at her through the window, breaking the pane of glass.

The entire load of buck-shot entered the side of her neck, and she must have fallen dead. The murderers then turned the gun upon her father, who was still in bed. The discharge took effect in his face, one of the shot passing through the eye to the brain. Life not being extinct, they attacked him with an axe, or some sharp weapon, and gave him several severe blows on the head. They then proceeded to rifle the house; broke open the chest, took the money, if there was any; and then, to leave no tell-tale of their butchery, threw a coal of fire into the chest, and closed the lid. The plot, as is seen, was almost consummated; a few minutes more, and every thing would have been burnt up.

Our Northern Neighbors.—The population of the British North American Provinces in 1833 was as follows:

Lower Canada,	626,429
Upper Canada,	322,005
Nova Scotia,	154,404
New Brunswick,	101,380
Cape Breton,	31,300
Prince Edward's Island,	32,676
Newfoundland,	77,541
Total population of British N. America, at the end of 1833,	1,346,681

Women Fattened at Tunis for Marriage.

A girl after she is betrothed, is cooped up in a small room, shackles of gold and silver are placed upon her ankles and wrists, as a piece of dress. If she is to be married to a man who has discharged, dispatched, or lost a former wife, the shackles which the former wife wore are put on the new bride's limbs, and she is fed till they are filled up to a proper thickness. The food used for this custom, worthy of the barbarians, is called *drough*, which is of an extraordinary fattening quality, and also famous for rendering the milk of the nurse rich and abundant. With this seed, and their national dish, *cuscus*, the bride is literally crammed, and may actually die under the spoon.—*Macgill*.

Unwise Mrs. The angry man—who sets his own house on fire, in order that he may burn up that of his neighbor.

The envious man—who cannot enjoy life because others do.

The robber—who, for the consideration of a few dollars, gives the world liberty to hang him.

The hypochondriac—whose highest happiness consists in rendering himself miserable.

The jealous man—who poisons his own banquet, and then eats of it.

The miser—who starves himself to death, in order that his heir may feast.

The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove him a liar.

Bangor.—The Hotel is under good way, and will be opened in December or early in January. There is no mistake about this building. The Tremont is yet its only rival. The carpeting is already going down; and judging from what I have seen and heard, it will be as elegantly furnished as any Hotel in America. It has drawing rooms—many elegant sitting rooms—a spacious dining room—bathing rooms, &c.

We are informed, that our neighbor, John C. Craig, Esq. has purchased the celebrated horse Shark, from Captain R. F. Stockton of New Jersey, for the enormous sum of Fifteen Thousand dollars! Shark has the reputation, we believe, of being one of the first, if not the very first horse extant. Indeed, the price, for which this horse has been purchased, distinctly shows the estimation in which he is held, by gentlemen of unquestionable judgment and experience.—*Germanantown Telegraph*.

MORAL.

EXTRACTS

From a little work entitled "Hints for a New-Year," by Rev. L. F. Dimick of Newburyport.

"Life is made up of YEARS. And a YEAR, quickly as it passes away, yet constitutes no inconsiderable part of the term allotted us in the present state of existence. 'The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.' Behold, then, hath made my days as a handbreadth, and mine age as as nothing before thee."

The first sentiment demanded on the opening of a New-Year, is that of thankfulness for the past. "Hitherto hath the Lord helped us." Every one may look around him, and see immense blessings which have marked his lot. While others have fallen, some on his right hand, and some on his left; while the ranks of his own immediate circle, perhaps, have been thinned by death; he is yet numbered with the living. This is a great distinction. "The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Neither have they any more a portion in any thing that is done under the sun." But "to him that is joined to all the living, there is hope." He has not only the gifts of a bountiful Providence, but the richer gifts of infinite grace. He has space for repentance, and for attending to the things of his peace. The gospel hours around him his light, and sheds upon him his influence—blesses him with its instructions, its Sabbath's, its opportunities for prayer, its offers of an eternal heaven, and its helps to obtain it. Well may every individual, at the coming of a New-Year, render thanks to God that he is not dead, but lives to enjoy privileges like these. "The living, the living, he shall praise thee, as I do this day."

[From the Pittsburgh Conference Journal.]
The Fourth Ohio Annual Conference, of the African Methodist Episcopal Church, commenced its session in the city of Pittsburgh, on the 20th of Sept., 1834, and continued by adjournment, from day to day, till the 29th day of said month.

THE PREACHERS' APPOINTMENTS.
Pittsburgh station—John Boggs.
Zanesville circuit—Thomas Lawrence.
Columbus " Samuel Enty.
Chillicothe " Jeremiah Thomas.
Hillsborough " Samuel Davis.
Cincinnati station—William P. Quinn.
The Bishop then gave his parting advice to the members of the conference in the most friendly manner.

And, after prayer, by the Rev. Jeremiah Thomas, conference adjourned until August 22, 1835.

J. B. VASHON, Sec.

CONFERENCE ADDRESS TO OUR PEOPLE.
It is a matter of high congratulation that through the providence of Almighty God, we have again been permitted to associate in our religious and representative character, from the different circuits of this conference, to pour into one common stream the effects of prayer, and the happy results of a religious life, and to transact the spiritual and temporal business of the church, and to recommend a path for our people to pursue, for their present good, future elevation, and eternal happiness. Almost all the advantages and miseries of our lives depend, in a great measure, upon our education. Therefore it is greatly the duty of all who have in any way the inspection of this important affair, by every means possible, to win young minds to improvement. Indeed, the difference in the manners and abilities of men proceeds more from education than from any imperfection or advantages derived from their original formation. Youth, moreover, is the proper and only season for education; for if it be neglected, it will surely be in vain to think of remedying the oversight in more advanced years. It will be too late to think of sowing the seed of education, when maturity has rendered the mind stubborn and inflexible, and when, instead of receiving the seeds, it should be bringing forth the fruits of instruction. But there is one point in the article of education, which is more essential than any of the rest; we mean the great care that ought to be taken to form

youth to the principles of religion. It is little understood; much pretended, but very little practised; and the reason why it is so little practised, is because it is so little understood. Knowledge, therefore, must be wise in order to be virtuous, it must be known to whom, and upon what grounds, it is owing; otherwise it never can be rightly performed.

And, in conclusion, the conference would remind our brethren, by all that they hold dear, to beware of that bewitching evil, the destroyer of the soul and body, and the best prospects and the best hopes of civilized man—intemperance.

Finally, before taking leave, we would admonish you, be righteous, be just, be honest, be economical, be prudent; and live in the purity of your country. In a simple life, in the constant pursuit of the moral and intellectual strength which invigorate your understandings, and make you illustrious in the eyes of God and civilized nations.

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington Street—

Medals representing British Emancipation, August 1, 1834. 25 and 12 cts.

Anti-Slavery Scalls, representing the exploring Slaves—both male and female. 33, and 18 cts.

Just received, Plaster Paris kneeling Statue in chains. 50 cts.

Address of the New-York Young Men's A. S. Society: Just received. 12 cts.

The Sin of Slavery and its Remedy—Elizur Wright. 12 cts.

Four Sermons, Preached in the Chapel of the Western Reserve College, by Rev. Amos A. Green. 12 cts.

THE OASIS. by Mrs. Child, author of an Appeal in favor of that Class of American called Africans. It contains the English Protest against Colonization, with fragments of the signatures; three copperplate engravings, among which are likewise Wilberforce and Prudence Crandall; several minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gage, Miss E. H. Whittier, Rev. S. J. May, J. C. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Aguments of Counsel, the case of Prudence Crandall, Plaintiff, error, vs. State of Connecticut, before the Supreme Court of Errors, at their sessions in Brooklyn, July term, 1834. By a member of the Bar. 16 cts.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, by Rev. George Bourne. 6 cts.

Bourne's Picture of Slavery in the United States. 50 cts.

Address to the People of the United States, by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. \$4.00 per dozen—50 cents per dozen.

Garrison's Thoughts on Colonization. 6 cts.

Imviny's Lecture on Colonial Slavery. 6 cts.

Injustice and impolicy of the Slave Trade, and of the Slavery of the African—Sermon by Jonathan Edwards, D. D. 6 cts.

Complete sets of the Abolitionist, 62 cts. Do. bound. 75 cts.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York. 16 cts.

British Opinions of the American Colonization Society. 6 cts.

Garrison's Address before the African Abolition Freehold Society of Boston. 6 cts.

Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston. 18 cts.

The Maryland Scheme of Emancipation Examined—By a Friend of Liberty. 6 cts.

The Extinguisher Extinguished—By David Ruggles, a man of color. 12 cts.

Brown's Letter on Colonization. 6 cts.

Do. do. to the Ministers and Elders of the Presbyterian Church in Kentucky. 4 cts.

Rev. A. A. Phelps's Lectures on Slavery and its Remedy. 50 cts.

Letters of H. B. Stanton and Rev. Dr. S. H. Cox, with Speech of J. A. Thome of Kentucky. 6 cts.